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ABOUT THE COVER:

The resurrection of the Lord, Jesus Christ, was heralded by angels to the three Mary's at the tomb. At the earliest indication of dawn, after the Jewish Sabbath, Saturday, the devoted Mary Magdalene and other women set out for the tomb to minister to the body of Jesus. On the way they sorrowfully conversed and asked each other, "Who shall roll us away the stone from the door of the sepulchre?" At the tomb they saw an angel, and were afraid; but he said unto them, "Fear not ye: I know that ye seek Jesus, which was crucified. He is not here: for he is risen . . ." (*Matt. 28: 5—6*)

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EASTER MORNING

Jesus Has Risen

Sweet Easter morning, peaceful and bright
Shadows and darkness have passed in the night,
Gone from the world is sorrow and gloom,
Jesus has risen and conquered the tomb . . .

Jesus has risen, setting us free,
Free from bondage of sin's penalty
Lift your eyes, though tears may dim
Jesus has risen—all glory to Him!

Sweet Easter morning, peaceful and bright
Lifting our hearts from the depth of despair,
Breaking the bonds of death and the grave,
Jesus has risen a lost world to save . . .

On the cross he had suffered and groaned,
Precious blood for mankind had atoned
And from the tomb so silent and grim,
Jesus has risen—all glory to Him!

Edith R. Coombs.



MESSAGE FROM THE MISSION PRESIDENCY

Many years ago a Spanish explorer plunged into the swamplands of the New World searching for a prize—the fountain of youth. The legend was that the man would never grow old that drank of the waters of the fountain. One of the men making a frantic search was Juan Ponce de Leon. After years of futile exploration, he forsook his folly. He died a frustrated, heartbroken, old man. Nor did any of the others engaged in the search find the precious fountain.

On the other side of the world, centuries before the time of Ponce de Leon, a weary traveller sat on the edge of a well, thirsting for the cool water that ran in the ground beneath him. A woman approached to draw water and as she drew near, the traveller spoke in a quiet, powerful way, "If you knew who I am, you would not need to come out here for water. I would give you living water."

The woman was astonished! What could he mean by such a statement? "Are you greater than our father, Jacob, who gave us the well?" And Jesus answered her and said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

The fountain of life is Jesus Christ, not the fabulous fountain of Ponce de Leon. Thus the woman at the well that day found in a simple way the means of eternal life that countless Ponce de Leons have tried to discover. The Gospel of Jesus Christ, the only means whereby men may gain salvation and eternal life, is a gospel of faith, repentance, baptism of water and spirit, and good works in the sight of the Lord. This is indeed a "fountain of youth."

We all turn our hearts and minds this month to the resurrection of the Saviour. "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

APPOINTMENT

Russell C. Robertson becomes 2nd Counselor

The British Mission announces the appointment of Elder Russell C. Robertson as second counselor to President Stayner Richards. Elder Robertson has been appointed to fill the position formerly held by Elder Robert F. Clyde, who has completed a two-year mission in the British Isles.

Elder Robertson, an energetic and enthusiastic missionary, is well qualified for his latest calling. His record of service in the mission is an outstanding one. Elder Robertson, having served in the mission field two years, has accepted the call to work in the mission presidency for an additional period of time.

He arrived in the British Mission in March, 1950, and was assigned to Leeds District, and laboured in the Leeds, Castleford, and Halifax Branches for five months. He was then appointed as a special representative of the mission presidency to assist elders in cottage meetings, street meetings, tracting, and other missionary activities. As he performed this mission-wide service, Elder Robertson travelled over 30,000 miles teaching the Gospel to the people of

Great Britain.

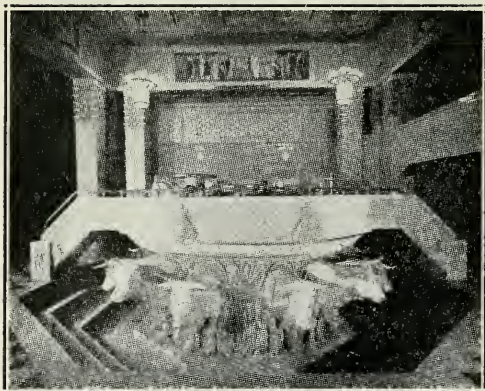
For the past four months Elder Robertson has directed the mission bookstore. Thousands of copies of church publications have been sent throughout the mission as a result of his capable labour.

Before being called to the mission field, Elder Robertson was graduated from the University of California at Los Angeles, receiving a Bachelor of Arts degree in political science. While Elder Robertson has been in the mission field his parents have been in Hawaii where they are engaged in construction of Latter-day Saints' buildings. Elder Robertson is not the only missionary in the family—both his mother and father are actively taking part in the missionary work in the islands. The Robertsons call Wilmington Ward, Long Beach Stake, California, their home.

Elder Robertson is well qualified to assist in the leadership of this important mission of the church. We wish him every success in carrying out his responsibilities in the presidency of the British Mission.

I have lived for a long time, and the longer I live the more convincing proof I see of this truth, that God governs the affairs of men, and if a sparrow cannot fall to the ground without His notice, it is probable that an empire can rise without his aid?

Except the Lord build the house, they labour in vain that build it. I firmly believe this, and I also believe that without His concurring aid we shall proceed in political building no better than the builders of Babel.—Benjamin Franklin.



**WE
BELIEVE . . .**

X. BAPTISM

In the theology of the Church of Jesus Christ of Latter-day Saints water baptism ranks as the third principle and the first essential ordinance of the Gospel. Baptism is the gateway leading into the fold of Christ; the portal to the Church; the established rite of naturalisation in the kingdom of God. The candidate for admission into the Church, having obtained and professed faith in the Lord Jesus Christ, and having sincerely repented of his sins, is required to give evidence of this spiritual sanctification by some outward ordinance prescribed by authority as the sign or symbol of his new profession. The initiatory ordinance is baptism by water, to be followed by the higher baptism of the Holy Spirit; and, as a result of this act of obedience, remission of sins is granted.

The establishment of baptism dates from the time of the earliest history of the human race. Shortly after the fall in the Garden Eden, the Lord put in motion the plan to effect the redemption of Adam's posterity. He promised the patriarch: "If thou wilt turn unto me, and hearken to my voice, and believe, and repent of all thy transgressions, and be baptised, even in water, in the name of my Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye ask, it shall be given you. And our father Adam spake unto the Lord, and said: Why is it that men must repent and be baptised in water? And the

Lord said unto Adam: Behold I have forgiven thee of thy Transgression in the Garden of Eden . . . And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water. And thus he was baptised, and the Spirit of God descended upon him, and thus he was born of the spirit, and became quickened in the inner man. And he heard a voice out of heaven, saying: Thou art baptised with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever" (Pearl of Great Price, Moses 6:53, 64-66).

Thus through faith, repentance, baptism by immersion and confirmation, the father of the human family received a spiritual rebirth and was initiated into the kingdom of God; and the eternal decree was given to the human family that only by following the example set by Adam can any mortal become a son or daughter of Jesus Christ and a member of the kingdom of God.

What gift could be offered the human race greater than a sure means of obtaining forgiveness for transgression? Justice forbids the granting of universal and unconditional pardon for sins committed except through obedience to ordained law; but means simple and effective are provided whereby the penitent sinner may enter into a covenant with God, sealing that covenant with the sign that commands recognition in heaven, that he will submit himself to the laws of God; thus he places himself within the reach of mercy, under whose protecting influence he may win eternal life.

Biblical proofs that baptism is designed as a means of securing to man a remission of his sins are abundant. John the Baptist, who baptised Jesus, was the special preacher of this doctrine, and the authorised administrator of the ordinance, in the days

immediately preceding the Saviour's ministry in the flesh; and the voice of this priest of the desert stirred Jerusalem and reverberated through all Judea, proclaiming remission of sins as the fruits of acceptable baptism (Mark 1:4; Luke 3:3).

Saul of Tarsus received a special manifestation of the power of God and was converted with signs and wonders. He was directed to go to Damascus to learn more of the Lord's will concerning him. Gladly he received Ananias, who ministered unto him and was taught baptism as a means of obtaining the Kingdom of Heaven. He was taught of spiritual regeneration through baptism.

The multitude that had assembled before Peter on the day of Pentecost asked the apostle, "What shall we do?" The answer came with incisive clearness from the servant of the Lord: "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:36-38).

Revelation from the Lord in latter days concerning baptism shows that the same importance is ascribed by the Lord to the ordinance today as in earlier times. The elders of the Church are commissioned to preach the remission of sins as obtainable through the means of authorised baptism. Indeed, the resurrected John the Baptist conferred the authority for baptising which he held in the former dispensation to this dispensation when he gave the Priesthood of Aaron to Joseph Smith and Oliver Cowdery in 1829 (Doctrine and Covenants, section 13).

So much for the history of baptism. The mode and symbolism of baptism are now considered.

The Lord revealed to Father Adam (quoted above) the plan of salvation. He declared (Pearl of Great Price, Moses 6:50-52 and 57) that all men in the world must repent, have faith in Jesus Christ, be baptised, and confirmed to inherit the kingdom of God. If they obeyed the principles and ordi-

nances of the Gospel, they were promised the Holy Ghost which is a gift from God which provides means by which "a man may place himself in touch with the whole universe and draw knowledge from it, including the beings of superior intelligence that it contains" (Widtsoe, John A., *Rational Theology*, pp. 38-42). Verse 61 of the sixth chapter of Moses in the Pearl of Great Price gives an excellent description of the gift of the Holy Ghost. Verse 54 points out that the Son of God would atone for the fall in the Garden of Eden and give to all mortals resurrection and immortality; also, that men will be punished for their own wrong doings, and not for Adam's transgression.

No better explanation of the symbolism in baptism, confirmation, and the atoning blood of Jesus Christ is found in any of the scriptures than the one given in verses 59 and 60 of the sixth chapter of Moses. The symbolism is a perfect comparison of birth into mortality and into the kingdom of God. "That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed of blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory; For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified."

Immersion in water is the only mode of baptism that could fit this symbolism. Also, these verses point out the important phases of the atonement, namely: the contribution made by Jesus Christ—represented by the blood—and the contribution that each man makes by repenting of all sins and actually being born again and then by making the life conform to the gospel plan thereafter. By these things only

can mortals ever return to the presence of God.

The word "baptize" comes from the Greek word "baptizo" meaning to submerge, sink, immerse, or cover with liquid. Polybius, a historian of the second century described an engagement between the Carthaginian and Roman fleets in which he states that the battle caused many of the ships to be baptised. To the ancients the word baptism conveyed a definite meaning of actual submergence. Moshem, the learned historian of the eighteenth century, states, "The sacrament of baptism was administered . . . without public assemblies, in places appointed, and prepared for that purpose, and was performed by immersion of the whole body in baptismal font" (Mosheim, *Ecclesiastical History*, p. 36).

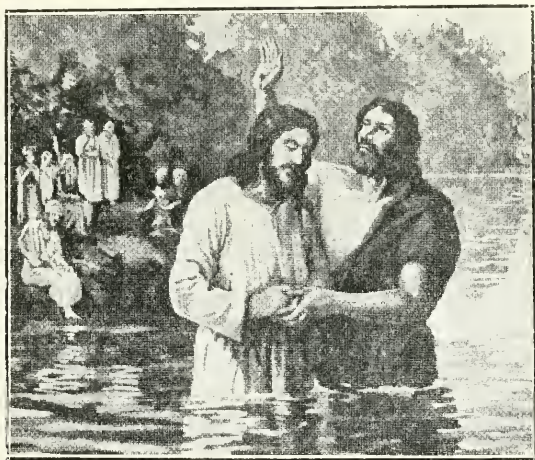
The Saviour compared baptism to a birth, and declared such to be essential to the life that leads to the kingdom of God (John 3:3-5). Baptism has also been vividly compared to a burial, followed by a resurrection. The apostle Paul, in the Epistle to the Romans, chapter 6:3-5, says: "Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of the resurrection." And again, the same apostle writes: "Buried with him in baptism, wherein also ye are risen with him through the faith and operation of God, who hath raised him from the dead" (Col. 2:12). The symbolism of the rite is preserved in no other form other than by immersion. Among all the varied forms of baptism practised by man, immersion alone typified a birth marking the beginning of a new career, or the sleep of the grave with subsequent victory over death.

The scriptures justify no other form

of baptism. The baptism of Christ was by immersion (Matt. 3:16-17). The manifestation immediately following the baptism affirms the acceptance of the Father.

The form or mode of baptism underwent a radical change during the first half of the third century—a change

shown to be essential to salvation, and the application extends to all mankind. Nowhere in scripture is a distinction made in this regard between the living and the dead. All are the children of the same Father, all to be judged and rewarded by justice and interposition of divine mercy. Christ's atoning sacrifice was offered not for the few who



whereby its essential symbolism was destroyed. Immersion, typifying death followed by resurrection, was no longer deemed an essential feature, and sprinkling with water was allowed in the place of immersion. The changes thus initiated are not justified by the scriptures or by the baptism of apostolic times. Latter-day revelation establishes the validity of baptism by immersion (D. and C., Sec. 13).

The universality of the law of baptism has been shown already. Compliance with this ordinance has been

were upon the earth at the time of His mortal ministry, but for all the inhabitants of the earth, past, present, and future. He is Lord of living and dead, for all live unto Him (Luke 20: 36-38). The universality of the ordinance of baptism extends to those who have passed through the mortal change of death. Vicarious ordinances for the dead will be the subject of discussion in one of the articles to appear at a later date in the *Millennial Star*.

Elder David B. Timmons

“The true purpose of education is to cherish and unfold the seed of immortality already sown within us; to develop, to their fullest extent, the capacities of every kind with which God who made us has endowed us.”—Anna Jameson.

AN UNKNOWN WORLD *

by Dr. James E. Talmage

Few words in our language are more capable of a greater number of applications than the term "world." One speaks of the world as this member of the hosts of heavenly bodies upon which we reside; another uses the term to designate the inhabitants of this sphere; a third refers to the social world, the intellectual world, or the religious world. But possibly another, and equally proper use of the word, in the sense that everyone owns an individual world, meaning that portion of the universe with which he comes in contact, and of which he is cognizant. The wider one makes his field of acquaintance with things about him, and the more ideas he can draw from his surroundings, the more extensive becomes the horizon of his mental world.

Consider one who is appreciative of the sublime and the beautiful; he walks abroad, and though he owns not a foot of the landscape through which he roams, the emotions awakened in him are peculiar to his own particular world, and could never be experienced by a mind of grosser constitution. He holds a claim upon a property in the landscape which is to him more valuable than the fields and the crops; it is a property which finds no mention in the legal deeds, and which can never be sold or stolen. A naturalist accompanies the poet in his strolls, and in watching the rocks and plants, the bees and the birds, he reads in a humble, and at best, an imperfect

manner, the plan upon which the Divine Architect has upreared the wondrous structure of creation; and a sense of humiliation with a feeling of awe and praise rises in his soul; it is an emotion capable of birth only in a world constructed as is his. The farmer sees in the blooming valley only a promise of fruitful harvest; perhaps his joy is mingled with a feeling of thankful praise, though perchance not, while the avaricious man experiences no other feeling than a desire to call the fields and the crops his own. Do not these men live in spheres and surroundings entirely different from one another? What they hear and see and feel in the material world awakens sympathetic vibrations in their minds, only as the latter are made receptive to the impressions from without. Well may the advice be repeated: "Look not without for the beautiful, if you find it not within."

The mind is beset with certain avenues along which travel the sensations and the emotions—those queer folk who inhabit our mental domain, and these avenues are called the senses. If rendered visible to the bodily eye, I think in some cases they would appear overgrown with thorns and brambles, and thickly covered with stones and pitfalls; while others would resemble the finely rolled paths of a well ordered lawn front—it is a divine pleasure for the owner to roam through the latter.

* The original writing, "An Unknown World," by Dr. James E. Talmage, appears in the *Millennial Star*, Vol. 82, pp. 177-182, 1920. The present article consists of extracts from the original.

We are accustomed in this day to the generally accepted belief that man is in every way superior to the brute. Man is undoubtedly far above the animal in his own sphere: he is of divine origin, and by his omniscient Father has been endowed with all attributes necessary for the accomplishment of the full object of his creation; but there are beings other than man, who are in possession of powers, the comprehension of which is as impossible to him as is the idea of colour to a blind person.

By what peculiar and wonderful power are migratory birds and fish enabled to steer from climate to climate and from shore to shore, across or through trackless seas, without compass or sextant and yet with the precision of a skilful mariner? The red-wing and field-fare of Britain pass their summers in Norway; the wild duck and merganser summer in the marshes of Lapland, yet all arrive on the coasts of England uniformly early in October. The herring, whiting, and cod visit the British coasts with equal precision and from quarters equally remote. But this peculiar power is not limited to migratory animals. The famous biologist, Dr. Good, states that a carrier pigeon was taken from Norway to London, a distance of one hundred and twenty miles, and having been liberated from the top of St. Paul's with a letter around its neck, returned home on a straight line in about four hours. The same writer reports the case of a Newfoundland dog, which was conveyed by water from Plymouth to London, and having got loose, reached home by land with a speed so rapid as to prove that his course must have been nearly a straight line. We are sometimes amazed and become sceptical; meanwhile Nature pursues her wonder-work uninfluenced by our doubts and convictions.

"But ask now the beasts, and they shall teach thee," said Job (Job 12:7); and much may be learned by the fol-

lowing of the prophet's counsel. It is far from the present intention to insinuate that too much praise has been bestowed on man's intelligence. Man has intelligence and reason, but there are other types of intelligence than his. He is as incapable of directing his course across the ocean, or desert, unaided, as is the carrier pigeon to understang the contents of the message it bears. But it is right so; both men and beasts are characterised by peculiar endowments, and—enjoy the power that suits them best.

Why has not man a microscopic eye?
 For this plain reason, man is not a fly.
 Say, what the use, were finer optics
 given,
 To inspect a mite, not comprehend the
 heaven?
 Or touch, if tremblingly alive all over,
 To smart and agonise at every pore?
 Or quick effluvia darting through the
 brain
 Die of aromatic pain?
 If nature thundered in his opening
 ears,
 And stunned him with the music of
 the spheres,
 How would he wish that heaven had
 left him still
 The whispering zephyrs and the pur-
 ling rill!
 Who finds not Providence all good and
 wise,
 Alike in what it gives and what denies?

The immortal part of man is chained within the limits of the corporeal body, the senses are the windows of the body, and through these the observer peeps out into the infinite. The cleaner those windows are, the farther will he be able to see, yet in his moments of calmer reflection he cannot but yearn toward that time and state when he will drink in the knowledge of his Father's work—not through half-blurred casements, but at every pore, when one sense will intensify all others, and all will add to one and the whole being will be alive to its heavenly environments.

SOME THINGS TO APPRECIATE



I have never felt happier and more grateful to the Lord for His blessings than I do at this time. I would like to tell you at this time some of the things that are uppermost in my mind.

I have a home that is a wonderful blessing to me. All the days of my life I have been assured of a fine place to seek the blessings of a home. It was here that I gained strength and courage that is so vital to life. I am grateful for this gift of heritage, because my parents paved the way for me to go on the straight and narrow road that leads to eternal life. I find myself hoping I will not disappoint my parents as I look ahead to the future.

I was taught of a Father in Heaven with Whom we lived before we were born here. We came here to prove to the Lord that we could remain true to Him in spite of temptations to do otherwise. The Lord has given us guide posts to help us to perfect ourselves. I know that I cannot go through this life successfully without observing the signposts the Lord has given me.

The Lord tells us to pray always lest we fall into temptation. As for myself, I can never start the day without

prayer in asking for His help. And when the day is finished, I like to kneel down and express the feelings of my heart for the things He has helped me to do.

I try my best each day to bring to Him a clean mind. I know there is nothing more acceptable to the Lord than a sweet, kind, clean, spirit. We are tabernacles, or dwelling places for the Lord's spirit; we must keep it pure and holy for His presence.

I try my best to set the sabbath day as a day of worship to the Lord. I know the meaning of the Master's words: "Man does not live by bread alone . . ." (Matt. 4:4).

I know it is a privilege for me to tell others of the goodness of the Lord, and to try to radiate His spirit of kindness and love in the things I do. Our ultimate goal is perfection—to become perfect in knowledge, in attributes, and in righteousness.

In so doing, I pray for perfect love, forgiveness and cleanliness, and all other things of the Kingdom of Heaven.

Elder Marlin Imes

The most valuable sense of humour is the kind that enables us to see instantly what is not safe to laugh at.

THE PROUD

The proverb, "pride goes before a fall," has been illustrated in case many times. One of the most common characteristics of the men and women of the world is the pride they display in themselves. They try to make themselves masters over other people, and gain for themselves many riches, honours, and titles. But in the attempt to do so they lose the most precious of treasures, the wealth of kindness, love, and humility.

Such people do not listen to the teachings of God. They do not think of God and the love He has given them. They use the wisdom of men, and judge themselves; they are proud and arrogant.

Arrogance and pride destroy the ability of people to learn. Lifted up in themselves, they learn only selfishness. Such people are in reality very weak.

Was it not possible for the barbarians to conquer the weakness of Rome? Was it not possible for the Lamanites of the Book of Mormon to conquer the weakness of their brothers, the Nephites? The Nephites were conquered because men lacked individual strength of character. They were conquered because they had lifted themselves above their brethren. Gone was the help of the Lord; gone was strength of their own resourcefulness; gone was their ability to face new and dangerous situations; gone was their ability to live in peace and harmony with their brethren.

The Doctrine and Covenants, section 38, verse 39, "And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity, and it must needs be that the riches of the earth be mine to give, but beware of pride, lest ye become as the Nephites of old."

"The rich man's wealth is his strong city and as an high wall in his own conceit. Before destruction the heart of man is haughty, and before honour is humility" (Proverbs 18:11-12).

In our own lives we are faced each day with forces of destruction. Our Heavenly Father wants us to be strong, to be good, and to help one another. His desire is for us to be righteous so he can give us His strength to face and overcome difficulties.

Have you pride? Before you ask this question of yourself think of an example of pride shown by the Saviour of the world when He washed the feet of His disciples. "If then, your Lord and Master have washed your feet, ye also ought to wash one another's feet" (John 13:15). "For I have given you an example, that ye should do as I have done to you."

If our example of humility compares well with that of Christ then we have no false pride.

Sister Patricia Doidge

Some men's idea of piety is to play golf religiously every Sunday.

COMMANDMENTS ARE SPIRITUAL

By eternal decree, faith and work must walk hand in hand to advance us toward eternal life . . .

The dispensation of the Fulness of Time was ushered in with the motif that stirred to action the young lad, Joseph Smith, who was earnestly seeking for truth. The motif was: that any man requiring wisdom and truth would be able to gain his need by exercising faith in the Lord, and asking for it.

To this great truth another is added: "Even so faith, if it hath not works, is dead, being alone" (James 2:17). As the Lord's work was revealed with the years, these principles became the theme of the fulness of times.

These two great principles, repeated over and over again by the Lord and His servants, are basic to the whole plan of the restored gospel. It means that God still directs men in pulpits, laboratories, in workshops, in fields, in secret chambers of prayer—wherever men move and work and search, there He directs and reveals to them the eternal truth of the universe, the mysteries of God.

The Lord has been very specific about the search for knowledge. The Lord gave these instructions to those of his church: "Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me . . . And I give you a commandment that you shall teach one another of the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain to the Kingdom of God, that are expedient for you to understand" (Doctrine and Covenants 88:63, 77-78).

From the Prophet Joseph Smith's knowledge came these inspired words: "It is impossible for a man to be saved in ignorance" (Doctrine and Covenants 131:6); and, "A man is saved no faster than he gets knowledge" (Documentary History Vol. IV, p. 588).

He who seeks to enter the domain of knowledge walks on sacred ground; he seeks to make his own the attributes to Deity. We must come to the quest of truth in all things in a spirit of

reverence and worship to the Giver of All Truths. The knowledge thus given will make him free from the shackles of time and space and evil (John 8:32).

In all the promises and commandments about gaining knowledge, the Lord has never withheld any field of truth from our knowledge. Our knowledge is to be equal in time to the eternal truths of the universe and is to reach out and comprehend the laws and the vast workings of God. "The day shall come when you shall comprehend even God, being quickened in Him and by Him" (Doctrine and Covenants 88:49).

"... All things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men . . . For my commandments are spiritual . . ." (Op. cit. 29:34-35).

The church, the mission, has a dual purpose of secular learning, the lesser value, and spiritual learning, the greater value. These two values must always be together, neither being perfect without the other, but spiritual values must always prevail.

The philosophers, in worldly ways, speak of relative truth in worldly knowledge. But such knowledge is of little value. What to them seems truth today will tomorrow be error—man-made concepts that are not enduring. This is not the things we are to learn. We want to learn eternal truths. Rarely can we, in our unperfected state, comprehend the whole, the complete truth. But we welcome the revealed truths of God to this dispensation, and what has been revealed will never cease to be truth even when the fulness is finally revealed. Man has the limitation of a finite mind and intellect which obviously cannot encompass the infinite without the help of the Lord.

We have in our hands, at the wisdom of the Lord, the revealed truths the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and the Bible. Here we have at our hands, unchanging, ultimate truths, which God has given us for our guidance, salvation, and exaltation. These truths are our shields against temptation, and they are our redemption from sin. They light the way for us. They are the rocks upon which we build our house that cannot be washed away by the winds and storms. "They are the bridge connecting time with eternity, mortality with immortality; over it we walk from worldliness into salvation.

Willis H. Brimhall



BLARNEY IRELAND

Ireland is a "spot o' green" across the turbulent Irish Sea westward from the main part of the British Isles. To the British Saints, Ireland is the location of four branches of the Church of Jesus Christ of Latter-day Saints, and the most inaccessible district of the mission.

In a land where religion and modern Christianity is taught and expounded from every corner and square, the restored Gospel of Jesus Christ is making rapid strides. At the beginning of 1950 there were only two branches of the church in the Irish District; one in Belfast, and the other in Dublin. Today a thriving, fully organized branch is located in Bangor and another, a dependent branch, is in Portadown. Although international border set the three northern branches apart from the Dublin branch in Eire, the Gospel unites these four groups of Latter-day Saints in a common bond.

The Gospel was first preached in Ireland at Newry, Co. Down, by John Taylor. Since that time the message of the Restoration has been carried to every corner of Ulster and many villages and towns in southern Ireland,

with the result that some of the stalwarts of the church trace their ancestry to long ago on the shores of the Emerald Isle.

The Belfast Branch has its own hall and numbers over two hundred and fifty members. The activities of the Saints in Belfast are almost too numerous to mention because of the enthusiasm of the members of the branch. Besides carrying on fully organized programmes in the auxiliaries, the branch sponsors Saturday night recreation for its young people. The largest branch, Belfast, always acts as the spark and drive for the district activities which includes the annual Gold and Green Ball, 24th of July outings, and pre-conference socials.

A group of Saints are gathered in Dublin. This branch, in spite of the absence of missionaries for over two years, carries on a programme in their branch that is an inspiration to all who see it. Dublin is over 100 miles from Belfast, and missionaries are able to visit the branch only every other week.

In Bangor the Irish District has one of the outstanding small branches of the mission. The branch started with

a membership of six members in June of 1950, and in the town of less than 20,000, the active membership is now thirty-two. Since the inception of the branch comparative reports, the Bangor Branch has led the mission every single month of 1951 with an outstanding record of one hundred per cent. tithe payers, and a record for baptisms that exceeded the quota by three hundred and fourteen per cent.

In Portadown, another small town of Ireland, opened by the missionaries in the closing months of 1950, has borne the fruits of the Gospel. Regular Sunday meetings are held in Portadown in a small hall that the members of the

branch have themselves renovated.

The only other Latter-day Saint meetings held in Ireland are conducted by the families of Moore and Mitchell, residing some sixty miles from Belfast in the country district of Co. Tyrone.

The Irish Saints stand as a stalwart of the districts of the British Mission. Love and humility abound among these fine people, and the missionaries who labour with them. These attributes are the standard of the Irish District as the Saints look forward to a joyous banner year in 1952.

M. Dallas Burnett.

From Ireland comes the famous story about the Blarney Stone. Allusion to this famous stone is made when one is speaking of a person who possesses a readiness of tongue. The Blarney Stone is related to one of the most interesting ruins of Ireland, the castle of Blarney, which is situated about five miles north-west of Cork. The castle, a very old one, is young compared to the ancient Druids, a semi-barbarous people who lived two thousand or more years ago. These people performed strange rites, and relics of their worship remain today.

The castle was built in the year 1449. Evidently it was intended to subserve an important outpost of defence. Several times it was the centre of sanguinary conflict. In 1643 it was besieged and taken by Lord Broghill; after the Restoration, it sustained a siege by the army of William, and was then in a large measure demolished, together with the extensive fortifications of the castle. Little was left intact, except the walls of the large tower that rises about one hundred

feet above the ground.

In order to reach the Blarney Stone, one must lean out of an opening in the top of the wall of the tower that is two or three feet wide; and the person who has no assistance cannot expect to secure the mystic influence by an application of the lips to the stone; to attempt to do so would be to fall headlong down. One person who ascended the tower and surveyed the position of the Blarney Stone says: "There is no door left in the tower from the foundation to the top; I cautiously crept to the edge of the wall, and while the sides of the old castle seemed to sway to and fro, I reached out to the parapet and touched the stone with my finger tips; this is as near as I ever got to it; but I have had enough. There is a stone downstairs on the ground floor that is far more convenient and is usually substituted for the original."

For more than four hundred years this castle has been a site of interest. The story of the Blarney Stone and its wonders add to the interest of this Irish castle and the people of Ireland.

"Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespass standeth condemned before the Lord; for there remaineth in him the greater sin" (Doctrine and Covenants 64:9).



CHILDREN'S PAGE

by Sister Yvonne Drake

BARTHOLOMEW and the TWINS in CROCKVILLE

Saturday morning was always a busy time for Alice and Allen for they had their tasks to do around the house. Each Saturday morning mother would bring out two lists of tasks to be done and give one to each of the twins. This morning mother was saying: "Alice, today you are to make the beds, wash the breakfast dishes, dust the parlour and mind baby Jennifer while I do some shopping. Allen, you are to dry the dishes for Alice and prepare the ground in the back garden so we can put in the tulip bulbs."

"Oh, mother," chorused Allen and Alice. "Must we do the washing up?"

"I just hate doing dishes," said Alice.

"And I don't see why boys should learn to do work in the house," said Allen.

"I thought we had decided together that we would try to smile about our work and find a way to make it fun," said mother. "I must go next door to help Mrs. Green. She can't do much since she broke her arm. I will take Jennifer with me and you can easily have the dishes finished by the time I come back."

Mother smiled and Jennifer waved as they went out to Mrs. Green's but the twins felt too grumpy to smile back. They just sat, frowning at the dishes, dishpan, and sink.

"Let's leave the dishes and go find Bartholomew," said Allen. (Bartholomew was their bookroom friend whom they had met last summer, and with whom they had taken many trips into far away and strange places.) Alice hesitated for a moment, then leaving the dishes behind went with Allen to find Bartholomew.

They looked in their story book, but Bartholomew was not there. They looked in their geography and history books, but Bartholomew was not there either. Finally they looked in their big dictionary and there was Bartholomew in the "B" section asleep on the word "Book," using a period for a pillow and a very large exclamation point for a cover.

"Wake up Bartholomew," they cried. "We want to talk to you."

Bartholomew opened one eye and then the other eye, stretched from his finger tips to his toes and sat in bed

saying, "My goodness it's rather early on a Saturday for you to be wanting a trip. You must have hurried very fast to finish with your work so early.

"Well," said Alice a bit ashamedly, "we haven't quite finished. The truth is, we don't like doing the dishes so we decided to let them stand for awhile. Won't you take us on a trip instead?"

"Well, this quite surprises me," said Bartholomew. "I thought you could always make your work into fun. Disliking dishes! Dear me! This will never do," mused the little worm. "Perhaps we had better take a short trip. Here, eat these travel biscuits and when you have become quite small you can sit with me down there in the word "boat" for that is just what we shall need. Close your eyes and hold fast. Here we go!"

The twins were filled with excitement as they felt themselves moving. where were they going this time and who would they meet?"

When Bartholomew told them they could open their eyes the twins found themselves sailing in a beautiful, white bar-soap boat which left trails of rainbow-coloured bubbles as they moved along. Two spoons were attached to the sides for emergency purposes and the sail was made from a red and white checkered tea towel.

Alice noticed a large island of soap-bubbles in the distance and Bartholomew guided the boat toward it. As the little boat neared the island Allen could see a little village with houses made of soap bricks and a liquid soap fountain bubbling in the city square.

After having docked near a fleet of

jelly and blanc-mange mould ships the twins followed Bartholomew to the city square where a crowd of people were gathering to welcome the returning sailors and their admiral. Bartholomew and the twins moved up just in time to see the Mayor come out on to his platform. Alice gasped with surprise as she saw him. "Why, that's our bread knife. And there is mother's wooden spoon leading, marching at the head of all those forks."

"Quiet little girl, that is the Admiral," said a stout soup spoon standing beside her. Alice then saw that the people gathered were not people at all but knives, forks, and spoons; their carts were saucepans with dinner plate wheels, while the domes on the buildings were teacups turned bottom-side up. Alice was just about to speak to the soup spoon when Bartholomew motioned hurriedly that it was time to go back home and she had to follow him to the little soap boat and sail past the fleet, saucer rafts, and mixing bowl fishing trawlers and back to their own home. The twins didn't forget to thank Bartholomew for their trip as they hurried to the kitchen. There lay Mayor Knife and Admiral Spoon on the sideboard, but they were not clean and shiny as they had been before.

"Oh hurry, let's make a Soapy Sea for the bowl ships to float on and make saucepan carts shine again. And they began singing and smiling as they washed the dishes and scoured the pots.

Have you tried sailing the Soapy Sea with Admiral Wet. It must be done at washing up time, however, for after that the spell is broken.

"The Bible has been a quarry for sculptors, a gallery for painters, a textbook for authors, a standard for poets, and a dictionary of quotations for everybody. A book as well as a man, is known by the company he keeps; and this book has kept the grandest company the world ever saw. Written by men of all classes, it comes to men of all conditions and meets the need of the universal human heart."—Author Unknown.

EASTER STORY FOR CHILDREN

This is a tale about the Easter Bunny, children.

Probably none of you have ever really seen him, but this is what he looks like.

He has the whitest coat of fur you ever saw, and the insides of his beautiful, long, silky ears are a lovely pink that just matches the end of his velvety nose and his soft, gentle eyes.

At the time our story began, however, he wasn't very happy. You see he had a problem.

It was just two days before Easter, and he was working hard to get all the children's eggs coloured in time for Easter morning.

Well, there were more children wanting eggs this year than usual; so what do you think happened? Just as our Easter Bunny was working busily on a big basket of eggs with his paint brush, he ran right out of paints!

At first he just couldn't believe his eyes, so he scraped the bottom of all the paint pots again; but there wasn't even a thimble-full of paint left in them.

His little heart began to beat heavily as he saw all the eggs that were still uncoloured.

He was very sad when he thought how disappointed all the children would be on Easter Morning.

"They are all depending on me, and now I've let them down," he thought, and at this, his handsome whiskers drooped, his long silky ears flopped down over his face, and two big salty tears welled up out of his gentle eyes and rolled right down over the end of his velvety pink nose. Plop! Plop!

You see, he hadn't time to get any more paints because he had to go clear to the foot of the rainbow for them, and it was so far, and besides, Easter was the day after tomorrow.

Now wasn't that a terrible problem

for a little bunny who only wanted to make everyone happy?

All the other little woodland folk were sad too. They loved the bunny, and they all tried to think of some way to help him, but they couldn't think of a thing.

Now the big tears began to roll faster and faster off the end of his nose until he cried himself to sleep.

By this time, it was evening, and while our bunny was sleeping, a most wonderful thing happened.

All the spring flowers began to whisper together.

"Oh!" sighed the shy little violet, "let us think of some way to help him."

"Yes," agreed the primroses and the bluebells, "there must be something we can do."

Just then the hyacinth felt something cool and sweet on her face. "Dew!" she exclaimed. "Silvery dew."

"I know," said the tulips, "we can catch the dew."

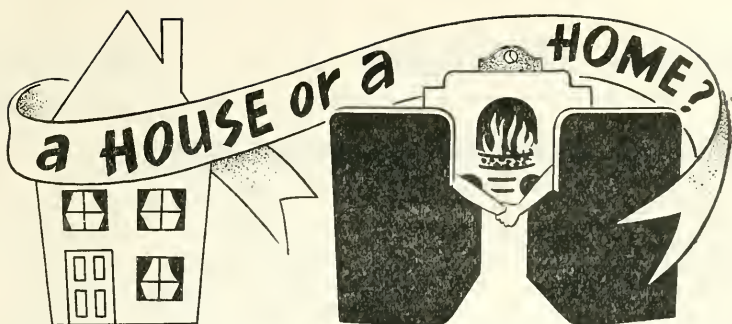
So they all turned up their beautiful flowery cups to the heavens and caught the dew. Then as they swayed in the evening breezes, the colours from their petals mixed with the dew and made some wonderful magic water colours—quite enough to finish all the eggs.

Then all the little flowers went to sleep, tired but happy, and when our Easter Bunny was awakened by the sun in the morning, he found all his paint pots full of lovely colours.

His little heart began to beat hard again, his long silky ears stood straight up, his handsome whiskers stopped drooping, and his velvety pink nose began to quiver for joy.

You never saw such a happy bunny as he was as he set too and finished the eggs just in time for the Easter delivery!

Sister Alice Wood



I think the most important goal in life is to be happy—truly happy—to have an abundance of joy. I think that one of the very best ways to be truly happy on this earth is to belong to a fine family and participate with that family in the Gospel of Jesus Christ. After all, the most important phases of our lives are to learn the ways through which true happiness can be attained.

The spirit of love and participation in the family group to which we belong brings unprecedented blessings of happiness. Love is the keynote in the family—love for the family, and love for the Lord. It is in the home, in the family group, that love is first experienced and taught to the child. It is in the family that the child develops and matures in the love of the family and the love of the Lord.

A family group closely knit together with love is the most powerful social organisation on earth. The power of the family is intensified by selfless service of the individuals for the other members of the family. Mother is more than willing to work in the home for the welfare of children and husband. I once heard a mother say, "I love my children more than ever because they need me." That mother knew what it was to give selfless service, and the whole family felt the strength of the love in that family. In the family is given the responsibility to live and love and learn that cannot be matched anywhere else on earth. When mutual needs and responsibilities are met in a spirit of love by all the members of a

family, a truly harmonious organisation exists.

Regardless of the number or type of individual interest, the ideal situation in the family occurs when common interests are found among all the members of the family. Even if the interests are no more than a common desire to make their home a place to be proud of—a home which every member shares in well-being and happiness.

The church leaders encourage members to do everything within our power to keep our homes intact. They encourage us to be diligent in strengthening the bonds among the members of the family. It has long been advocated that Latter-day Saints should have "family hour." This programme suggests that an hour each week be set aside by all members of the family for a gathering. Wholesome activities should be planned, and there should be opportunity for the family to discuss problems and viewpoints openly and freely in a spirit of love, unity, understanding, wholesome fun, and laughter.

The Relief Society of the church is currently attempting to promote a lively interest in this programme. In fact, the responsibility for its promotion is now in their hands. The value of such a project in the home cannot be overestimated. It is my hope that we will all seriously consider the blessings that can come into our homes by giving ourselves the benefit of the help given by the Relief Society. Our homes can be the choicest places on earth with love, unity, and understanding.

Sister Doris Horlacher

BRITISH MISSION

arrivals and appointments

The following missionaries have arrived in the British Mission:

<i>Name</i>	<i>From</i>	<i>Assignment</i>
February 25th		
Elder Mark D. Chipman	Welling, Alberta, Canada	London
Elder Jack L. Chipman	Welling, Alberta, Canada	Hull
Elder Lester C. Oviatt	Hartleville, Alberta, Canada	London

appointments and transfers

The following district transfers of missionaries have recently occurred:

<i>Name</i>	<i>From</i>	<i>To</i>	<i>Date</i>
Elder Kenneth Coombs	Nottingham	Birmingham	February 18th
Elder Robert Ellsworth	Bristol	Wales	February 18th
Elder Stephen Anderson	Norwich	Liverpool	February 18th
Elder Archie E. de St. Jeor	Norwich	Irish	February 18th
Sister Doris de St. Jeor	Norwich	Irish	February 18th
Sister Barbara Jarman	Norwich	Nottingham	February 18th
Sister Donna Porter	Norwich	Bristol	February 18th
Sister Della Tuttle	Bristol	Norwich	February 18th
Elder John C. Bryner	Irish	Birmingham	March 8th
Elder Russell C. Robertson appointed Second Counselor in Mission Presidency, March 1st.			

releases

<i>Name</i>	<i>Districts</i>
February 19th	
Elder Boyd L. Cullimore	Bristol
Elder Keith Whatcott	Wales
Elder Samuel Orgill	Newcastle, Hull
Sister Bernice Bullock	Wales, Hull, Bristol
Sister Veloy Lewis	Sheffield, Nottingham
February 28th	
Elder Richard Pope	London, London Office
Elder Brian Mottishaw	Manchester, Norwich
Elder Danford Bickmore	Birmingham, Nottingham
Elder Glenn Wardrop	Birmingham
March 6th	
Elder Robert F. Clyde	Manchester*, London Office**
Elder Reid L. Harper	Manchester, London Office
Elder Herbert Wilkinson	London*
Elder Stanley C. Mann	Manchester, Norwich*
Elder Gary Love	Liverpool
Elder DeVaughn Peterson	Manchester
Elder Don Mathis	Bristol
Sister Sara-Beth Barnes	Scotland, Manchester
Sister Norma Weight	Birmingham, Norwich

* Served as District President.

** Served as Second Counselor in Mission Presidency.

baptisms

BIRMINGHAM DISTRICT

February 2nd

Edward C. Alford of Nuneaton
 Jessie G. Alford of Nuneaton
 Hilda Jenkins of Birmingham
 John E. Egginton of Wolverhampton
 Frederick Grant of Wolverhampton

Baptised by

Elder B. Baker
 Elder B. Baker
 Bro. J. Kitsell
 Elder W. Leatham
 Elder W. Leatham

Confirmed by

Elder B. Stringham
 Elder A. Day
 Bro. F. Webb
 Elder R. Steiner
 Elder A. Day

BRISTOL DISTRICT

February 3rd

George H. Brown of Bristol

February 10th

David J. Francis of Bournemouth
 Derek C. Mintram of Bournemouth

Elder R. Smith

Elder L. Hunter

Elder F. Kimball

Elder J. Burt

Elder F. Kimball

Bro. W. Willoughby

HULL DISTRICT

February 16th

Marie Tassell of Hull
 Herbert H. Tassell of Hull
 Susan C. Aubery of Hull

Elder R. Romney

Bro. J. Kennington

Elder R. Romney

Elder R. Hales

Bro. G. Aubery

Bro. J. Kennington

IRISH DISTRICT

February 16th

Agnes H. Stewart of Belfast
 Edward McGaughey of Belfast
 Alexander Mateer of Belfast
 Mary C. Mateer of Belfast
 Della Hoy of Belfast
 Colin G. Blair of Belfast
 Joan M. Houston of Belfast
 George Miller of Belfast
 William Hoy of Belfast

Elder J. Dawson

Elder C. Wyatt

Elder A. Dance

Elder M. Burnett

Elder G. Huxford

Elder W. Koplín

Elder W. Koplín

Elder G. Huxford

Elder W. Koplín

Elder S. Love

Elder W. Koplín

Elder G. Huxford

Elder A. Dance

Elder M. Burnett

Elder G. Huxford

Elder M. Burnett

Elder G. Huxford

Elder A. Dance

February 23rd

David Jamison of Belfast
 Sara M. Jamison of Belfast

Elder C. Wyatt

Elder J. Bryner

Elder C. Wyatt

Elder G. Calder

LEEDS DISTRICT

January 26th

Margaret R. Sutcliffe of Dewsbury
 Margaret Mazey of Leeds

Bro. J. Sutcliffe

Bro. W. Crisp

Bro. A. Mazey

Elder R. Wood

LIVERPOOL DISTRICT

February 17th

Albert E. Crosbie of Preston
 Edna Crosbie of Preston

Elder D. Bradshaw

Elder O. Ostler

Elder D. Bradshaw

Elder M. Reeder

LONDON DISTRICT

March 8th

Michael J. Chapman of Brighton
 Iris M. Renyard of Brighton
 Millicent E. Lloyd of Brighton
 Jacqueline L. Lloyd of Brighton
 John R. Lloyd of Brighton
 Vera Roper of Brighton

Elder J. Bromley

Elder P. Taylor

Elder J. Bromley

Elder P. Taylor

Elder P. Taylor

Elder J. Bromley

Elder P. Taylor

Elder J. Bromley

Elder P. Taylor

Elder J. Bromley

Elder J. Bromley

Elder P. Taylor

MANCHESTER DISTRICT

January 25th

John Edwards of Wythenshawe
Elizabeth Edwards of Wythenshawe
Harry S. Beard of Wythenshawe
Daniel Grindley of Wythenshawe

<i>Baptised by</i>	<i>Confirmed by</i>
Elder F. Williams	Elder L. Gardiner
Elder L. Gardiner	Elder F. Williams
Elder F. Williams	Elder L. Gardiner
Elder L. Gardiner	Elder F. Williams

NORWICH DISTRICT

January 27th

John W. Hawkins of Chelmsford
Evelyn J. Hawkins of Chelmsford
February 3rd

Elder E. Rosenvall	Elder R. Hanson
Elder E. Rosenvall	Elder A. Nielsen

Roy C. Burman of Chelmsford
Joyce I. Burman of Chelmsford
Geoffrey R. King of Ipswich
February 9th

Elder E. Rosenvall	Elder R. Hanson
Elder E. Rosenvall	Elder A. Nielsen
Elder S. Mann	Elder S. Mann

Cecil J. Guscott of Peterborough
Barbara B. Guscott of Peterborough

Elder J. Allen	Elder J. Allen
Elder J. Allen	Elder R. Hanson

SHEFFIELD DISTRICT

February 23rd

Violet G. Talbot of Doncaster
George E. Talbot of Doncaster

Elder J. Brewer	Elder J. Brewer
Elder J. Brewer	Elder J. Hulme

WELSH DISTRICT

January 25th

David J. Woodward of Merthyr
Barbara Osborne of Merthyr
William Osborne of Merthyr
Jane J. Osborne of Merthyr
Mercia V. Richards of Cardiff
February 23rd

Elder B. Holman	Bro. E. Davies
Elder B. Holman	Bro. J. Griffiths
Elder M. Austin	Bro. J. Reynolds
Elder M. Austin	Elder B. Holman
Elder M. Austin	Elder D. Forsyth

Phillips M. Shute of Pontypool
George Bradshaw of Pontypool
Edna A. Murphy of Cardiff

Elder D. Steele	Elder G. Cahoon
Elder G. Cahoon	Elder D. Steele
Elder G. Cahoon	Elder R. Howard

excommunications

January 17th

William Ingham of Bradford
William R. Joy of Halifax

January 23rd

Sidney Cramer of Dundee

BULLETIN BOARD

The Mission Bookstore is now under the direction of Elder J. H. Stagg. He is also the president of the South London Branch. We wish him well in taking over the duties of the bookstore from Elder Russell Robertson.

THE THINGS I READ

about life and living

"We human beings; what are we? Channels through which physical energy flows into decision and art and creative achievement. There is a pitiless pressure to do. Living is doing. Life is an engine, a trap, to catch blind force and turn it into more life and build it up into greater and more powerful forms. . . . The chief business of every one of us, every one who has a consciousness of such things, is to master and direct and utilise his pressure."

H. G. Wells in *Meanwhile*.

"Man recognises that he will not die, only when he recognises that he was never born, but always has been, is, and will be."

Leo Tolstoy in *On Life*.

"There will be no human fellowship, no social unity, until man and classes and nations have become more willing than they are to share losses as well as gains, and to stand by one another in evil fortune as well as good."

L. P. Jacks in *The Art of Living Together*.

"The great secret is not having bad manners or good manners or having any other particular sort of manners, but having the same manner for all human souls; in short, behaving as if you were in Heaven, where there are no third class carriages, and one soul is as good as another."

George Bernard Shaw in *Pygmalion*.

"Have you ever thought how many minutes in every day most of us devote to nursing grievances, manufacturing sharp retorts, cursing our luck, allowing ourselves to be annoyed by trifles? It will be a ghastly reflection when we come to die, that we've spent perhaps a year of our lives working ourselves into a fury because our breakfast egg is under boiled."

Stephen McKenna in *Magic Quest*.

"A doctor wrote out a prescription in the usual illegible hand. The patient must have recovered quickly because he did not get it filled. In due time he forgot what the little piece of paper in his card case was.

"The patient used it for two years as a railroad pass. Twice it gained him admission into Radio Music Hall and once into Ebbett's Field for a ball game. It came in handy as a letter from his employer to the cashier to increase his salary. To cap the events, his daughter played it on the piano and won a scholarship to a conservatory of music."

Capper's Weekly.

MAPS

as tools of learning

The map of the Holy Land at the time of the Saviour's ministry (see opposite page) is an active teaching tool. Its full value is realised when the map is used actively in the study of the life of Christ and the Apostles.

It is little more than a bare outline map of the major physical features and geographical divisions of the Holy Land. Important cities, lakes, rivers, and the Mediterranean Sea are clearly shown.

The map shows only key cities in each major section; as the individual events of the Saviour's life are considered, places can be added to the map in relation to near-by places and other important locations. As the movements of the story throughout the whole land are developed, routes of travel and trade can be marked. This map can be compared with other maps of the Holy Land, and information placed on this base map. Physical features, such as mountains, streams, fertile lands, and deserts can be designated. This can be done effectively with pen and ink and coloured pencil. As the events of the life of Christ are studied, the geographic factors help fix relationships and fortify understanding. As learners themselves more than look at a map, as they build it themselves, they remember longer and understand more clearly.

Map study, to correlate with reading the life of the Saviour from the scriptures or reading about parts of it in the commentaries, serves to organise the reader's knowledge, and orient him. The map opposite, for instance, shows the relationship of Galilee to Samaria and the relationship of each to Judah.

Remembering that this land was still the centre of the "Fertile Crescent," one sees the continuing importance of this great stage over which the Egyptians, Babylonians, Assyrians, Persians, Greeks, and Romans passed and learns that all had contact with the worshippers of Jehovah and later with the followers of Christ. Back to this land centuries later came the Crusaders from western Europe, Britain, France, Austria, Spain, and Italy.

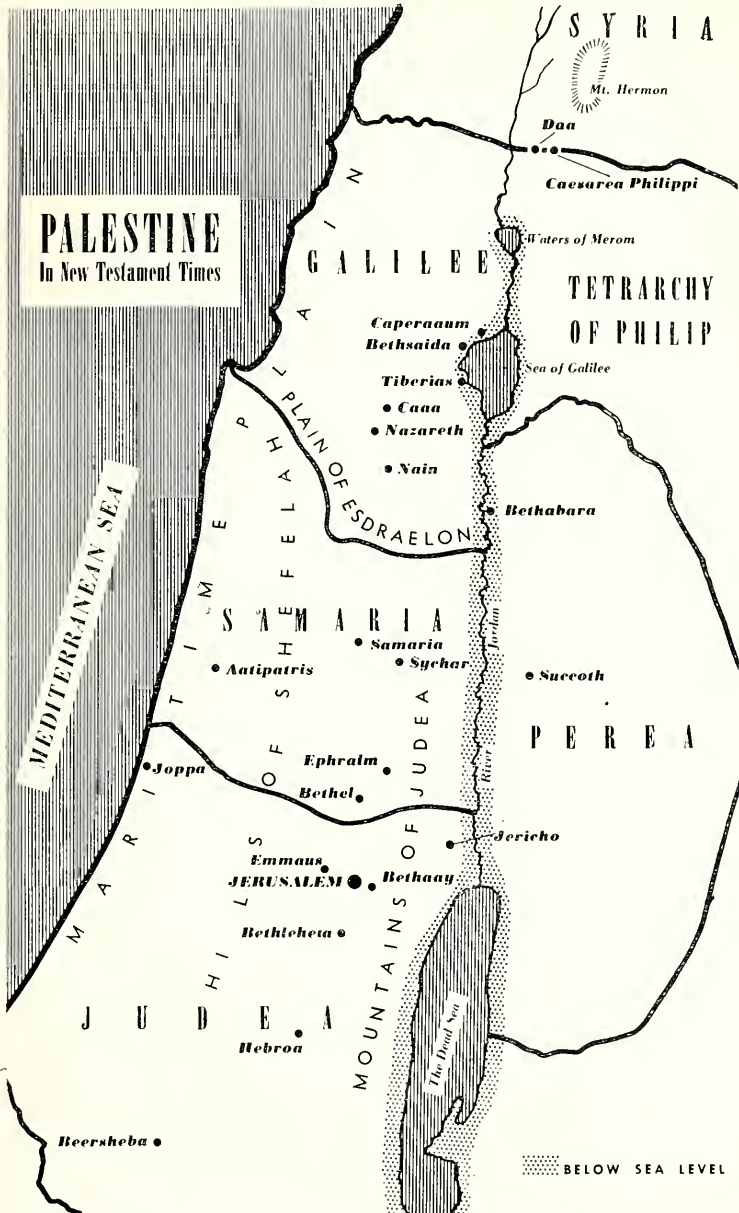
The strategic geographic importance of this famous land is attested by the world-shaping events which spread from their centre to influence the history of the world for more than two thousand years.—Taken from A. Hamer Reiser.

The *Millennial Star* will publish a series of maps to be used as visual aids. The next to be published is the setting of Palestine to the Roman Empire at its greatest extent during the reign of Trajan (A.D. 117).

"And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary" (Ezekiel 44:5).

VISUAL AIDS

for Church and Home



THE BRIDE

The day I wed my man, a late storm came;
We drove across the country, feathery blown
His face seemed dark and brooding, not the same;
And I, just turned eighteen, felt scared, alone.
The house, when we reached home, in silence stood,
Dark, forbidding, against the sombre sky,
While from the blue-white shadows of cottonwood
The wind flung back a lost and wailing cry.

He laid the kindling wood and set the match,
Then in jeans and sheepskin coat, without a word
Or even a backward glance, lifted the latch
And left me where a strange fear breathed and stirred.
He stayed so long the dark fear seemed to grow
And beat like a prisoned thing within my breast.
At last he came, his dark hair starred with snow,
And two young lambs within his coat were pressed.

Fear forgotten, I cradled each small, cold form,
Holding with shaking fingers, life's frail thread;
And hearing the muffled drums of the winter storm,
We knelt and worked till the lambs were warm and fed.
"I drove the sheep to the fold and made them fast,"
He said, "These late storms are the worst, I guess."
Then lifting brown eyes he looked at me at last;
And fear was gone; his glance, a long caress.

* * *

The scent of milk and perhaps the falling snow
And the air outside, so frosty-cold and thinned,
Brought back that night, so long . . . so long ago
When I heard a young lamb's cry beat down the wind.

Alma Robinson Higbee